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# *The* Masonic Craftsman

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*In This Issue: Why Hitler Hates and Fears Freemasonry*



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## Have They Changed?

By LOUIS K. ANSPACHER

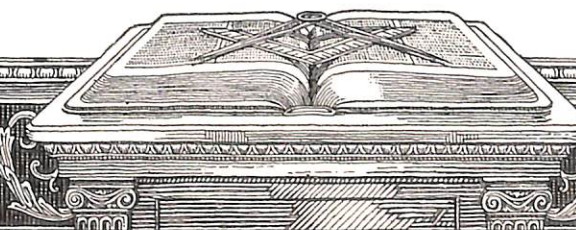
They have invoked the sword, so by the sword  
Let them abide.  
They have appealed to might, and so by might  
Let them be tried.  
They have forsworn all peace, so talk of peace  
Be now denied.

After the use they've made  
Of every ruse,  
And every vow betrayed  
Into abuse:  
Behind a flag of truce  
Let them not hide!

We see the ambushade:  
Old weapons fail;  
Traps of fair words are laid;  
Appeasers quail,  
Dupes are dismayed:  
Coward hearts wail,  
And pity is prayed.

Let us beware the snare:  
Fight to the end!  
Let us not cease to fight!  
There is no peace in sight,  
Until they bend  
Into the dust!  
Upon the other side  
Of the Rhine we'll sign  
Peace when they must.  
After the wrong they've done  
All in the name of the Hun—  
Murdered and lied!  
They don't belong among  
Those whom we trust.  
Let us disarm the foe:  
That is the debt we owe  
Those who have died.

Mr. Anspacher, distinguished American poet, wrote  
the verses above twenty-five years ago. They are even  
more appropriate now.





NEW ENGLAND  
**Masonic Craftsman**  
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**PANAMA** From the Canal Zone comes report of Sojourners Lodge for the past 12 months which is a credit to that organization, containing as it does a list of all the meetings and items of interest during a full and busy year, presented complete and concisely on two pages of a sheet of blue paper.

Each member of that lodge can contemplate with satisfaction the service of so fine a secretary who does so satisfactory a job in letting them know just what has transpired in the Masonic outpost. And incidentally he may well have a feeling of pride in the attendance and interesting statistics.

Truly we sometimes may look to the outpost for a lesson in how a lodge can serve the Craft successfully—in amity and all the good things for which the Craft stands.

We know of no lodge in Massachusetts which gives its membership so fair and full an account of the year's work. The plan could be copied with profit.

**OBIT** William R. Barss, who has just died, was familiarly known to many who frequent the several apartments in Masonic Temple, Boston. Succeeding to the post of superintendent of that building, so long held by Worshipful George W. Chester, he had made many improvements which modernized the facilities of the building, making it much more efficient in its functioning.

He was a man of talents, with a keen interest in his fellowmen. Always kind and considerate in his relationships, of quiet manner and sympathetic understanding, he endeared himself to all with whom he came in contact. His passing will be a severe blow to his friends and his merits long remembered.

**FAITH** To keep the flame of faith alive is the compelling duty of each and every Freemason today. To fail is to abandon the fruits of more than two centuries of progress. Like citadels standing in hostile territory landmarks abound to prove that advances from point to point have been made toward the higher and better way of life through moral issues.

The Craft demands of its members a firm adherence to Masonic principles. These are plainly indicated, and beautifully illustrated, in the ritual. Their impress was profound in their first impact on the initiate, and all along the way, if he has faithfully sought the Masonic Light he professed to desire most, he has had manifested the merit of Masonic concepts.

These are simple in their essentials: A brotherhood of man under the Fatherhood of God. Toward that objective in a thousand ways men may progress toward

better understanding of his purpose here on earth. First principles come first, or should to the understanding mind, and the first principle of a Mason is to spread the cement of brotherly love in his relations to his fellows and to all mankind.

Bunyan's progress of the pilgrim illustrates many obstacles on the journey upward. The path of the Mason is similarly not easy. Excuses will be found by many to avoid rather than overcome them, and thereby in the end invite aggression, which will nullify his individual effort. But though the way may be hard the goal is worthy and the true Mason will seek it courageously. In its attainment or his part in it he will find a satisfaction and content transcending all others.

Masonic Work well done and life lived in accordance with principles taught in the lodge room and practised in everyday life is a vastly compensating thing. Today as never before opportunity presents itself to demonstrate loyalty to Masonic ideals. To fail is to be unworthy of a great cause.

**SACRIFICE** These are days of self-denial; sacrifice is called for in many matters—great and small—and the vision of a great nation striving to adapt itself to imperative needs affords an opportunity for the study of human nature more engrossing than any other in our history.

The hoarder of oil, food and whatnot is set off against the conscientious person of principle who scrupulously seeks in ever better ways to help the universal cause.

Example lies all about, and some of it in high places is not inspiring. All too often the politically preferred line their shelves, fill their tanks, feed themselves as if no war existed. It is not a pretty picture from that angle.

Self-denial and a firm adherence to fundamental Americanism as conceived by the founding fathers of the republic, rather than the conglomerate inhibitions of a great variety of imported mentalities will keep the Craft on a true course and land it safely in harbor. But watchfulness on the ramparts is necessary. The selfish sycophant and predatory power must be watched for and the evil they do destroyed, for only the true and the right deserve to live in a free country.

**TEMPLARY** Henry F. Evans, editor of the *Square and Compass* of Denver, Colorado, as well as others, has commented on a recent editorial in this journal in which the status of Templary was discussed. He rightly says that notwithstanding serious losses of membership in former critical Craft days the Order has always come back stronger than ever, and it is earnestly to be hoped that the present deplorable conditions will not continue indefinitely—but it is submitted that never before in the history of this country or the

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879. The subscription price in the United States is Two Dollars a year, elsewhere Three Dollars, payable in advance. Twenty-five cents a single copy. Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston, Massachusetts. For the news and advertising departments call HANcock 6690.

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Alfred Hampden Moorhouse, Editor and Publisher.

world has such revolutionary processes been manifest—processes affecting the fundamentals of American life as of all civilized life as those of the present.

The thesis expounded here that unless Templary finds and lives a practical working purpose, which is definite and specific, aiming to justify its high professions, it must inevitably suffer grievously, if not die entirely, of inanition, seems sound enough. Impartial observation will doubtless agree with that.

It would be indeed sad to see so finely conceived an organization cease functioning, yet candor compels a re-affirmation that without the practise of principles it is lamentably failing in its ideals.

When we think of grim ugly things such as war, we call them facts, and when we think of the things that are lovely and of good report we call them ideals. By so doing, not only do we trick ourselves with words, but we capitulate to a materialistic philosophy of life. The ideal is the real, for every dear thing on earth was once an ideal. It is therefore essential that Templary cling to the faith that all Masonry must cling to, that it has a great part to play in restoring a mad world to its senses. Our Craft must be more than the voice of a clique or an echo of public passion. In time of war it is all too easy to ignore international inter-racial, ecumenical implications and to assume that what we have solemnly pledged ourselves to practise is inapplicable and unlivable. Our plea is that we be awake to opportunity as it presents itself if we are to justify the faith reposed in us and our own professions.

As for our esteemed contemporary's mild charge that we have singled out the York rather than the Scottish Rite for review we can only reply that it is because in the latter there is a constructive leadership which points in the right direction and powerfully, too, so that its strength is being maintained, its fruits multiplying. Certainly there is no prejudice against that noble Order of Templary of which we have long been a member and which we would wish to see strong and healthy and wise.

**OPINION** The force of opinion is perhaps greater than any other—it has led men to incredible heights and the deepest depths. Postulated on pure ego a Hitler is possible, or per contra a St. Francis of Assisi.

Opinion derives from experience and environment. Experience gained in a study of life and the essentials under the educational tutelage of liberal or narrow mentors, in school and out, or an environment of evil associations and influences.

A factor in this opinion is the daily press, which at best is but a swift survey of contemporary events; the more reasoned opinions of the higher intellectual weekly or monthly organs and reviews, and the studious works of great thinkers in books.

Biographies, ably written by men of objective mind, give perhaps the greatest and most stimulating fillip to intelligent opinion, for it is by the example of other men's lives that we are enabled to acquire a pattern for our own. A Lincoln or Washington in our own country and the example of their lives and works serve to illustrate the point of this argument. People are daily beset

with a deluge of contradictory thought, often ably but not always accurately expressed or interpreted, and only calm reasoning and a faculty of separating the true from the false—the wheat from the chaff—can enable one to get a proper perspective.

The Nazi concept sets up the worship of national invincibility, ignoring the implications of a vast world outside its own domain. Treason to the state is the most heinous offense, punishable by the severest penalties. Liberalism, or the concept of men who agree among themselves that the good of the whole is the greatest means to universal happiness is a far more appropriate approximation of true living.

Of necessity the two ideals clash to the utmost discomfort and unhappiness. Until the two can be reconciled one with another, no real peace can be obtained. Opinion is the cementing influence to secure such reconciliation and unless that opinion is predicated on Truth as a divine principle and ignores the narrow inhibitions of group psychology no permanent adjustment of international disharmony can obtain.

**FUTURE** All comment on world status after the war must of necessity be in the nature of speculative prophecy at the present time. This is elementary when the profound changes now transpiring are considered. Opinion will vary with the view of the commentator, and his knowledge of fundamentals, but even these fundamentals are hourly changing.

There is an almost pathetic desire on the part of people universally to believe all favorable news reports and ignore the unfavorable—a perfectly human trait but all too often based on limited understanding of fundamental factors. Tied as men are to an economic wheel, a system whereby the fruition of the beatitude that only "the meek shall inherit the earth" is an inapposite aphorism their minds are strangely confused—bewildered by a maddeningly distracting succession of swift-proceeding events.

Many leaders, too, have strangely failed in the emergency. As yet only one outstanding individual has seemed to dominate any specific race or nationalism and unfortunately he is on the enemies' side. Individual heroism, though manifest in many ways, does not suffice to conquer mass despondency, though helping mightily to bolster courage and fortitude.

Fundamentally it may be said people have been too prone to put their faith in their own strength without reliance upon the Divine guidance of Truth. Only in the spiritual realm does the remedy for true happiness lie. In the nature of things men cannot understand the inscrutable mysteries of the universe. Yet only by reliance upon something outside themselves which is the prime motivation of life above and beyond purely physical reactions can sure surcease from mental agony come.

It is not in the pomp and circumstance of men's lives that enduring satisfactions come. They pass, as all things human must. Time and eternity endure. It matters little what we do on this sphere if we have not caught some of the essential understanding of Truth.

Freemasonry, floundering perhaps sometimes, has sought to catch the Divine spark, and hold it. In her



judgments is no unrighteousness, yet the struggle to inculcate Masonic principles is a difficult one, because men instinctively turn to things of the earth, at least till the later years warn them of their ephemeral character. Still if men will seek, and strive, and never cease to struggle toward Masonic Light they will find something very worthwhile.

Surely then in Freemasonry is to be found the seed of comfort. In fraternity, universal fraternity—not na-

## WHY HITLER HATES AND FEARS FREEMASONRY

By REYNOLD E. BLIGHT, 33°, Los Angeles, Calif., in *The New Age*.

HITLER knows his history. Even if he does distort and falsify the facts of history for propaganda purposes, he does not fool himself. Through the long centuries man has struggled heroically to free himself from the thrall of ignorance, superstition and tyranny. The ideal of a free man in a free society has been the guiding star of the peoples. This ineradicable aspiration is Hitler's most implacable antagonist. To combat it the Nazi leader is invoking every possible weapon, from a frantic fanning of the flames of fanaticism to the brutalities of the concentration camp. With ghastly cynicism he declares, in *Mein Kampf*: "The greatest of spirits can be liquidated if its bearer is beaten to death with a rubber truncheon." To this end the Nazis have sought, not merely to uproot Freemasonry as a noxious weed, but to extirpate, from the hearts and minds of the people, the root ideas from which Masonry sprang, by destroying the Fraternity itself.

One of the first official statements given out by Herman Goering in his capacity as Prime Minister of Prussia, when the Nazis took over power in 1933, was that "in National Socialist Germany there is no place for Freemasonry." Mussolini asserted, as reported by the Rome correspondent of the *London Daily Telegraph*, that both the Grand Orient and the National Grand Lodge of Italy "are composed of elements who, by their mentality, their origin and their doctrines, are necessarily anti-Fascist. They are in complete antithesis to the spirit, faith, theory and practice of Fascism." Marshal Petain, in his broadcast of August 12, 1941, announcing the adherence of France to the Axis, declared: "Holders of high Masonic degrees—of which the first list has just been published—can no longer exercise public functions."

Bernard Fay, he of the *Revolution and Freemasonry* 1680-1800, was engaged, in Paris, in sifting the records of the raided lodges in Occupied France, ostensibly to provide material for a Masonic museum, but actually for the purpose of identifying the Masons of the various cities and towns.

Not only are Masons banned from public office, but their property is confiscated and the lodges looted of their jewels and other possessions. In The Nether-

tional or local, not white nor yellow nor black, lie the solution to the world's problems. When men can overcome their local passions and prejudices and see into the larger vision of a world unity envisaged in a brotherhood of man under the Fatherhood of God then may they begin to see some part of Divine purpose and secure for themselves a peace which passeth all understanding.

lands alone the loot netted the German conquerors more than 1,500,000 guilders.

The consistency with which the suppression of the Craft followed the spread of totalitarianism bespeaks a common origin. Primo de Rivera ordered its abolition in Spain in 1935. Early in 1940, Senor Serano Suner, Franco's Minister of the Interior, was quoted as saying that the Franco regime will take "the severest measures to put an end to the criminal activities of the Freemasons." Quisling decreed the destruction of the Craft in Norway on November 29, 1940. In the following month the Bulgarian Parliament passed a law banning all Masonic lodges. In Poland, Czechoslovakia, Rumania and Yugoslavia, the story is the same.

Italy has the sinister renown of having been most ruthless in its attack upon the Order. The suppression of the Craft was decided upon at the Grand Fascist Council, held February 13, 1923, under the presidency of Mussolini. D. Torrigiani, Grand Master of the Grand Orient, in a letter written to Mussolini in 1924, pleaded for justice. He wrote: "You know yourself, Excellency, that our lodges and their members have never failed in their loyalty to the Fatherland, and that in every one of the towns mentioned (in which acts of terrorism had been perpetrated) patriotism has its very home in the Masonic lodges." But in spite of all appeals the harshest repressive measures were invoked; the lodges were pillaged, hundreds of Masons were murdered. Torrigiani and General Capello, through trumped-up charges, were framed and banished to the infamous Lipari Islands where they were subjected to such privations that their health was undermined and they died as the result of their sufferings.

Eugen Lennhoff, in his book *The Freemasons*, alludes to the Capello trial, when General Luigi Capello, hero and a prominent Masonic leader, and several others were charged with a conspiracy against Mussolini. After a long trial the accused were found guilty and sentenced to 30 years' imprisonment, with solitary confinement for the first six years, equivalent to a decree of death. This judicial murder shocked the press of Europe; even the correspondent of the German *Vossische Zeitung* described the case against Capello as "nothing but politi-

cal circumstantial evidence." Freemasonry, says Lennhoff, was on trial and had to be condemned.

Masonry has been denounced by its enemies as a secret society, and the charge made that, under the protection of horrendous oaths, heinous intrigues are indulged in. This is a perennial assertion of Hitler. But "secret" that is known to four million men wears pretty thin. During the centuries, the Order has produced, in all civilized lands, a vast library, a colorful and significant literature, interpreting its ritual, expounding its philosophy and ethics, narrating its history, explaining its symbolism, all of which is readily available to the curious and inquiring mind. There is little left undisclosed or unexplored. Dr. Joseph Fort Newton, 33°, in *The Builders*, says:

Apart from its rites, there is no mystery in Masonry, save the mystery of all great and simple things. So far from being hidden or occult, its glory lies in its openness, and its emphasis upon the realities which are to the human world what light and air are to nature. Its mystery is of so great a kind that it is easily overlooked; its secret almost too simple to be found out.

The Nazi propagandists never tire of reiterating the ancient canard that the Freemasons of Continental Europe were guilty of selfish, political activity, of anti-governmental conspiracies and treasonable plotting. Consistent denials by Masonic leaders and challenges to show cause do not discourage the defacers of the Order. Of course, in countries where politics forms the arena in which the forces of reaction and liberalism clash, participation of Masons in political movements is unavoidable. By the same token then, Washington, d'Alembert, Comenius, Helvetius and Garibaldi were conspirators.

But it will be a sad day for the free peoples of the earth when men must apologize for fighting for liberty and the rights of mankind, even though it involves political action. Certainly, in America, where politics is the breath of life of the public-spirited citizen, the allegation of political activity to accomplish progress and reform should carry no curse.

In *Mein Kampf*, Hitler asserts:

The art of being a mass leader consists in concentrating the attention of the people on one opponent . . . The skill of a great leader shows itself in making different opponents look as if they were all of the same kind.

A perfect illustration of this delicate art is seen in Hitler's effort to smear Freemasonry with the smut of Semitism. With a diabolical persistence he seeks to create, and concentrate upon the Craft, a hatred of the Jewish race. In *Mein Kampf*, he is vehement in the proclamation of his desire to free the people from what he calls the "Jewish-Masonic grip." In a speech in Berlin on September 4, 1940, he rails against the "plutocracies in which a very small clique of capitalists rules the masses and naturally cooperates closely with the international Jews and Freemasons." In July of the same year, in a broadcast, he classified Masons with "armament manufacturers, war profiteers . . . stock ex-

change jugglers, Jews and political hirelings." At the Berlin Zeughaus, March 16, 1941, he screamed:

England and France alone wanted war—not so much the people as a thin stratum of political and financial leadership behind which, wielding its last power, stood international Jewry and its world conspiracies of democracy and Freemasonry.

This anti-Semitic hatred of Freemasonry, almost pathological in its frenzy, traces back to a brochure entitled *Destruction of Freemasonry by the Disclosure of Its Secrets*, written by Gen. Erich Ludendorff, shortly after the close of World War I, when the defeated war lords were feverishly looking about for a scapegoat. In this it is asserted: "The secret of Freemasonry is always the Jew." Ludendorff's diatribes were directed against "the cult of Jew, Jesuit and Freemason." His writings are fantastic in their mendacious extravagance. In one of his pamphlets he says: "The Brethren of the Ancient and Accepted Scottish Rite introduced the Charleston dance in order to show that the world dances to their tune."

When Ludendorff's friends sought to win over President Hindenberg to the views of his old Chief of Staff, Hindenberg replied, so Lennhoff reports:

I know quite well what I am to think of Freemasonry. My grandfathers were Freemasons and they certainly never would have belonged to an association whose aim was to place the world under the domination of the Jews.

Hitler's effort to discredit the Order by the cowardly appeal to race prejudice is manifestly hypocritical because no one knows better than he that over two-thirds of the Masonic lodges in Germany were Christian and did not permit Jews to become initiates. Of the 76,000 Masons in Germany less than 4 per cent were Jews.

The Nazi dictator hates Freemasonry because it teaches that all races are of one blood. He would look with abhorrence upon Colonel Picquart, whose sense of justice led him to suffer persecution, expulsion from the Army and arrest, in order to prove the innocence of a brother Mason, Captain Dreyfus, a Jew.

Hitler has better reason to fear Freemasonry when he condemns it because it tends to promote international good will.

He is all at sea when he asserts that Masons are controlled by some mysterious cabal, supernatural in character. The Grand Lodge system of organization makes any international governing body or control impossible. Each Grand Lodge is supreme within its own jurisdiction, and that authority is jealously guarded. In the United States alone there are 49 Grand Lodges. In the 18th century, a movement was launched to make George Washington General Grand Master of all the lodges in the American Colonies, and a medal was struck in commemoration of the event. Despite Washington's great personal popularity, the effort failed because certain Grand Lodges refused to surrender any of their sovereignty even to grant the beloved Washington a titular precedence.

The internationalism of Freemasonry is purely sentimental, a sentimental attachment to principles that pro-



mote the truest patriotism coincident with international amity. In November, 1927, when the Prime Minister, Gen. Primo de Rivera, spoke of "Freemasons, Communists, and professional politicians who are capable of wavering in their love of Spain," Senor Esteva, Grand Master, was moved to protest. He said:

I assure your Excellency, in all earnestness, that you have done a gross injustice to our Institution by describing it as unpatriotic . . . The international character of Freemasonry is based upon the Christian belief in the necessity of bringing together all men of good intentions to work for the creation of an entente between all nations, so that the spilling of blood in fratricidal struggles may be prevented.

The Masonic thought is admirably summed up in the exclamation of Fichte in a Masonic address: "Cosmopolitan my thought: patriotism my deed."

How antagonistic Masonic ideals are to Nazism is seen in this eloquent passage from the ritual of the "Lessing du Drie Ringen" Grand Lodge of Czechoslovakia:

We will now make a solemn agreement with one another: firstly, that we have but one aim in view, the welfare of mankind by ridding the world of party spirit, destruction, compulsion and acts of violence, by leading everyone back to universal happiness and prosperity, by returning to simple truth and to infinite peace in all things. Secondly, that we will discuss, without artifice, sophistication or tumult, everything that concerns the welfare of humanity. Further, that in the whole work we will have no consideration other than the common weal. The prestige of persons, nations, languages or sects is here entirely ignored. Neither love nor hatred, nor envy nor contempt towards another shall interfere. Are we not all citizens of one world, all of one blood?

These sentiments are highly at variance with the bloodthirsty tenets of the Nazi creed, which glorifies war as the natural condition and life of powerful nations. Dr. Richard Schlesinger, Grand Master of the Grand Lodge of Vienna, in 1928, at the tenth anniversary observance of its founding, said, (as reported by Lennhoff):

Nobody in the whole world was quicker to realize the insanity of war and nobody abhors it more than the Austrian Fraternity, and this feeling imbued them with an earnest desire for peace, which was expressed in the recognition and appreciation of men of all tongues and all creeds, without discrimination. By espousing the cause of cosmopolitanism with ever-increasing determination, and by their steadfast refusal to regard a brother from one of the former hos-

tile countries as an enemy, or even as an antagonist, they made for themselves their program.

This echo of St. Paul's revolutionary Proclamation on Mar's Hill, "He hath made of one, all nations," repeated continuously throughout Masonic literature, stirs the insane rage of the Nazis. Said Doctor Rosenberg, the official exponent of Nazi culture:

Without doubt the Masonic dogma of humanity is a relapse into worlds of the most primitive conceptions; everywhere where it is put into practice it is accompanied by decadence, because it conflicts with the aristocratic laws of Nature.

The contrast is strikingly set forth by Norman Bentwick in an article on Mazzini's Message (*The Hibbert Journal*, October, 1941):

Against the Nazi ideal of one people, one State, one Fuehrer, we may proclaim Mazzini's ideal: one God, one law, one humanity.

In his day, Mazzini made Italian Freemasonry articulate.

This subtle but potent sympathy among the Freemasons of the world is the cause of agitated concern in Nazi and Fascist circles. *La Tribuna*, an influential Italian newspaper, recently informed its readers that

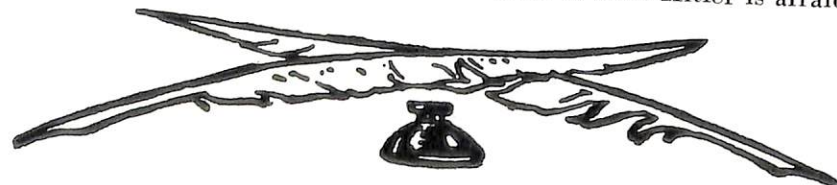
Roosevelt's solidarity with England and Russia is based on Masonic principles. Roosevelt is aligning himself against the Axis powers because he is a Mason.

Particularly does Nazidom fear the influence of England and English Masonry. Too frequently for Nazi comfort are found in Masonic orations such sentiments as those expressed by Lalande, Worshipful Master of the Lodge of the Nine Muses of Paris, at the initiation of Voltaire, in 1778, when he glorified the Brotherhood and praised England as the "Guardian of Liberty," saying:

The English, who are, as it were, the born rivals and enemies of our nation, are, nevertheless, as Masons, our friends and brothers, and we find among them a degree of sympathy which no other consideration would have been able to bring about. In the thick of battle they were often seen to recognize their brothers, and more than once to stay the hand of war and extend instead the helping hand of a brother and saviour.

Toward the middle of the 17th century, when Louis XV asked the Comte de Lauraguais, who had spent several years in England when his presence was not desirable in France, "Lauraguais, what did you do in England?", he received the sharp retort: "I have learned to think, Sire!"

That is what Hitler is afraid of.



## TWENTY YEARS—A SUMMARY

Copyright, 1942, by The Masonic Service Association of the United States

The Short Talk Bulletin has completed its twentieth volume. Two hundred and forty Short Talk Bulletins have been published, all but less than a dozen of which are still in print.

The original idea, a monthly offering to lodges of an informative, interesting and sufficiently complete talk on a Masonic subject which would give a good idea of the subject treated, was proposed by the late great William L. Eagleton, Past Grand Master of Oklahoma, then a member of the executive commission of the Masonic Service Association.

Great as was his vision, it is doubtful that it encompassed what this publication has become; the largest and best collection of Masonic addresses to be found anywhere. Covering the whole field of Freemasonry; law, jurisprudence, symbolism, history, accomplishments, charity, curiosities, relief, inspiration, philosophy, ethics, any speaker may here find an address on the subject he desires to cover.

Great Masons have contributed to these pages; brethren who have given their best to the Masonic world in these little papers; brothers who wrote by the lamp of inspiration and service. Among them are the late Jacob Tugo Tatsch; E. G. Williams, of Iowa; Howard Cruse, P.G.M., New Jersey, and R. W. and Reverend Joseph Fort Newton who has written more of the Bulletins than any other contributor except the present Editor. As a matter of record it may be chronicled that the present Executive Secretary of the Masonic Service Association has written 189 of the 240 Bulletins.

A few titles may appear as duplications: "G" and *The Letter "G"*; *The Masonic Service Association* and *Masonic Service Association*; *Apron* and *Lambskin Apron*, for instance. When "G" went out of print *The Letter "G"* took its place, with a different treatment of the same subject. The two Bulletins on the Masonic Service Association were years apart in publication; when the older one became no longer correctly informative, a new one was written. A new Bulletin on the Apron was provided when the earlier was out of print.

But 99% of the Bulletins do not duplicate any previous offering.

The publication is sent free to every Lodge in a Grand Lodge which is a member of the Association. Subscriptions for individuals are still but 60 cents yearly, the original price set twenty years ago. The publication is to be looked at from an educational, not a monetary standpoint, since cost of production greatly exceeds the nominal price charged.

In earlier days a somewhat larger surplus was printed than is now essential. From these extra Bulletins grew the "bargain packages" of ninety-five Bulletins, all different, for \$3.00, and twenty-five Bulletins, all different, for \$1.00. Because of the low price and the fact that these "bargain packages" represent surplus stock, no selection is possible; brethren get what they find in the package, knowing in advance only that all will be different.

It is impossible to evaluate the worth of these papers

since for many years to come they will be available to Freemasons not yet made, to men not yet born. The two and one-half million which have been printed inevitably must have greatly stimulated sincere Masonic thought and carried authentic Masonic knowledge to many.

In Masonic libraries maintained by Grand Lodges and in private libraries are many complete sets. When peace shall come and more emphasis may be put upon things of the mind and spirit and less upon those of battle and victory, the Association hopes to reprint the few that are out of print, that complete sets may be assembled and placed in yet more Lodge and Grand Lodge libraries.

Four years ago an attempt was made to classify the Bulletins so that speakers might the more readily find the subject upon which they desired light. Some Bulletins are easy to tag with a label; that which is history, that which tells of a curiosity, for instance, were simple enough to allocate to a class. But difficulties arose because of the fineness of the dividing line between some classifications. Inspiration, charity, ethics, religion, may and often have overlapped in the treatment given a subject which may as well be listed under one head as another.

Knowing that no scheme of classification can suit all, and that none can be perfect, the following is offered for what help it may be to students and speakers in locating the particular Bulletin of which they have need.

ABOUT INDIVIDUALS—Albert Gallatin Mackey; Albert Pike; Anthony Sayer, *Gentleman*; Benjamin Franklin, *Freemason*; *Dedicating the Memorial*; Desauguliers; *Doolittle Pictures*; *Facts for Speakers about Washington*; Goethe, *Freemason*; Harding, *Freemason*; Hirman Abif; Lafayette; *Our Masonic Presidents*; Paul Revere; Robert Burns; *Seven Great Masons*; Thomas Smith Webb; *Where Was Lafayette Made a Mason?* William Preston.

BODY OF THE CRAFT—Ahiman Rezon; *Art of Presiding*; *Black Cube*; *Candidate*; *Clandestine*; *Dignity of Freemasonry*; *Enlightening the Profane*; *Foundations of Masonic Law*; *Grand Lodge*; *Grand Masters' Powers*; *Guardians of the Gates*; *Honors from the Craft*; "I Vouch for Him"; *Increasing Lodge Attendance*; *Innovations*; *Jurisdictional Contrasts*; "Knock and It Shall Be Opened"; *Laws of Masonry*; *Letter Perfect*; *Lewis and Loveateau*; *Lodge*; *Lodge and Grand Lodge Organization*; *Lodge Courtesies*; *Lodge Finances*; *Many Men, Many Minds*; *Masonic Honors*; *Masonic Offense*; *Masonic World*; *Master*; *Mother Lodge*; *Mummies*; *My Part*; *My Son*; *Nine Questions*; *Nine More Questions*; *Old Order Changeth*; *Past Master*; "Perfect Youth"; *Doctrine*; *Petition*; *Powers of the Master*; *Refreshment*; *Ritual Differences*; *Secrecy*; "Seek and Ye Shall Find"; *Sugar Coating Masonic Education*; *Summons*; *Tell the World*; *Unaffiliated*; *Visiting Brother*; *Well Balanced*; *What Can I Do?* *What Do You Know About Masonry?* *What to Tell Your Wife*; *What's in a Name?*

CIVIC AND PATRIOTIC—Bill of Rights and Freemasonry;



Constitution and Freemasonry; Flag in Lodge; Fourth of July; Freemasonry and Totalitarianism; Guns of '76; Mason As a Citizen; Masonic Welfare—Armed Forces; Masonry and Politics; Masonry and Publicity; Masonry in Business; Mason's Flag; Our Public Schools; Red; Reputation of the Fraternity; Right Hand of Fellowship; "Stars of Glory"; *Your Unknown Soldier*.

CURIOSITIES OF FREEMASONRY—"Doric Lodge"; Making a Mason at Sight; Masonic Goat; Master's Hat; Menagerie of Masonry; Unknown Mason; "Women Freemasons."

HISTORICAL—Ancient and Accepted Scottish Rite; Baltimore Convention; Book of Constitutions; Charges of a Freemason; Four Crowned Ones; Free and Accepted; Freemasonry's Monument; From Whence Came We? How We Grew; Legend of the Lost Word; Masonic Blue; Masonic History Dry? Masonic Population; Masonic Service Association (11-24); Masonic Service Association (2-39); Master's Piece; Military Lodges; Morgan Affair; Mother Grand Lodge, I, II, III; National; Old Romance; Recognized Foreign Grand Lodges; Relics; St. John's Days; Seeing; Seven Famous Lodges; Short Talk Bulletin; Six Masonic War Tales; "Small" Grand Lodges; Twenty Years; Universality; Valley Forge; Westward, Ho! Will Freemasonry Survive?

INSPIRATION AND CHARITY—Charity; Enemy Within; Erring Brother; Every Brother His Own Tiler; "Foreign Countries"; Future of Masonry; Gift of the Magi; Good of the Order; Great Corner Stone; "Greatest of These"; Inn of Year's End; Master's Wages; Mystery; Mystic Tie; Power and the Glory; *Quo Vadis*, Freemasonry? Roll Call; Secret; Shekinah; Small Songs; Sound of the Gavel; Spirit of Masonry; Sublime; Swaddling Clothes; T. B.; "Three Things I Know";

United Masonic Relief; What? What Is Masonry? What Masonry Means; Wonder of Masonry.

RELIGION AND ETHICS—Acacia Leaves and Easter Lilies; Altar of Memory; At Midnight; Cradle and the Lodge; Faith, Progress and Reward; Freedom of Faith; Freemasonry of Utopia; Freemasonry's Answer to Job; Holy Bible; Inside, Looking Out; Masonry and Religion; Masonry in the Great Light; So Mote It Be; Stupid Atheist; Three Scripture Readings; "Thus Saith the Lord"; To Sympathise; Treasures of Inheritance; Truth; Unknown Builders.

SYMBOLS AND SYMBOLISM—All-Seeing Eye; Altar; Ancient Square; Apron; Cable Tow; Compasses; Corn, Wine and Oil; Corner-Stone; Due Form; Five Points; Forty-seventh Problem; "G"; Gavel of Authority; Gloves; Hour Glass and Scythe; "Illustrated by Symbols"; Lambskin Apron; Language of the Heart; Left to Right; Lesser Lights; Letter G; Level and Plumb; Masonic Geometry; Mathematics; More Light; Northeast Corner; Passages of Jordan; Point Within a Circle; Pot of Incense; Rite of Destitution; Rite of Disceatation; Rough and Perfect; Ruffians; Signs; Sprig of Acacia; Square; Sun, Moon and Stars; Sword in the Craft; Symbolism; Third Great Light; 3—5—7; Three Grand Columns; Three Principal Rounds; Thy Neighbor's Landmark; Time; Tools; Trestle Board and Tracing Board; Truly Prepared; Twenty-Four Inch Gauge; Two Pillars; Wardens; "Well Informed Brethren"; "Why" of Initiation; Winding Stairs; "Windlass and Rope."

Information about these subjects may be had by writing The Masonic Service Association, 700 Tenth St. N.W., Washington, D. C.

## SOME NEW YORK HISTORY

By OSSIAN LANG, *Grand Historian, N. Y.*

The Grand Historian's report has in past years dealt with origins of the Craft and directions taken by its spread over Europe, and with its elaboration through various systems of degrees. For his report this year it seems fitting that he consider a movement, peculiarly New York in its origins, sources of inspiration and modes of growth, that may well encourage all who perhaps have wondered whether the backgrounds of Masonry had not lost their appeal to the present generation of brethren.

Before reporting upon the new movement it may be well to touch briefly upon what we may call the older school of Masonic history, which followed the patterns of scholarship in other fields. It explored the political, religious and social backgrounds of the periods involved, and with these as a backdrop it sought to piece together the too meager clues furnished by documents and traditions into an authentic picture of how Masonry evolved into an Operative and then into a Speculative Craft.

Unfortunately, up to some 75 years ago, too few of the workmen were equipped either with adequate learn-

ing or the critical temperament for a thoroughly credible body of Masonic history to be turned out. During the last quarter of the last century, however, a new group of scholars came into the field, and these, headed by Hughan in England, began to clear away the jungle and myth and tradition and wishful thinking, and with known and ascertainable data to erect a structure that would bear the scrutiny of the ripest scholarship and the most rigorous criticism. Great gaps still remain in our knowledge of conditions and events that shaped the beginnings and development of the Operative Craft, but to Hughan and his school there succeeded other men, like Knoop and Jones, who are carrying on in an admirable manner.

In the meantime all this was beyond the ken of the rank and file Mason, no matter how much he had at stake. To engage his interest study clubs of all kinds were formed, Masonic periodicals were pressed into service, and speakers, with varying degrees of equipment for the job, were called upon to speak in the Lodges. And then, when the great body of Masons were left cold by all this, we concluded in our moments of de-

spair that Masons were just not interested, and could not be got interested, in the story of their Craft.

New York went through all this, and some of us secretly were perhaps wondering "what it was all coming to," when we made an important discovery—that Masons in the state were revealing a very genuine interest in Masonic history. But it was history in a particular field, and a very vital and alluring field, that was engaging their attention. It was history that they could get their teeth into, as the saying is, history that they could get hold of, history that appealed to their imaginations because it came so close home, and gave meaning and significance to the Masonic life of themselves and their own lodges.

We refer to the new interest among Masons in New York State, of the story of Masonry in America, but especially the romantic saga of Masonry in the State of New York. And to bring to a focus a picture of this new movement (and it is in all reality a movement) is the purpose of this report.

Four factors have been active in this movement: Our Board of General Activities, particularly through the pages of the New York Masonic Outlook; The American Lodge of Research; and Lodge anniversary programs. And always these mediums have given their first attention to—men! Dates and other corroborative data, yes—but always the dramatic event has been the emergence into a situation of a vital and dominant figure, or figures, coloring the story by the force of personality, giving direction to events by the power of character, and making understandable all the trends of events which have given shape and meaning to the engrossing story of Masonry in New York State.

It is all a movement that has its counterpart in the historical novel in New York State, which in recent years has seen scholars like Kenneth Roberts, Frank O. Hough and Carl Carmer, to name but a few, become best sellers, and stir the imagination of hundreds of thousands of men who would have been left cold by the mere recital of dates and events. Scholars before him had given us all the known facts concerning the French and Indian War, but it took Kenneth Roberts to bring a dynamic man (and incidentally a Mason) into the story and make it live for a whole generation of Americans.

And now specifically for some of our New York developments, coming first to the New York Masonic Outlook. In its early years *The Outlook* followed the pattern of previous Masonic magazines in its treatment of historical material, with articles dealing with controversial questions fought over for a hundred years. Reader response was negative, as it always had been, and then it began to project into the picture accounts of men, more often than not of men who had never figured in Masonic history, frequently men whose influence was local, but always men who, because of force of character, color of personality and greatness of achievement, made the story of Masonry in the field of their influence something vital and important, and never-failingly of appeal to the imagination.

Such was *The Outlook's* treatment, for example, of Colonel Charles Williamson, the great land agent of Lord Pulteney and his London associates, founder and first Master of the first Masonic Lodge at Bath. And of George Scriba, whose efforts a century and a half ago

in settling the Oswego region is one of the great sagas of the North Country. And of General Sackett and a dozen other heroic figures of the War of 1812. And of dazzling New York fighters who brought victory to American arms in the War of the Barbary States. And of men who, heretofore unsung, even by scholars, but who made invaluable contributions to winning the Revolution, and romantic figures all—men like John Machin, Samuel Talmadge, Freegift Patchin, to name but a few.

The reaction of readers to these articles is eloquent testimony to the fact that the Masonic laymen is interested in Masonic history if presented to him are those ingredients that make history significant and give it meaning and make it live for him—personality and character and accomplishment of men whose lives are Masonry.

And before leaving the subject of this contribution made by the Board of General Activities to the cause of Masonic history mention should be made of a phase of the work of the Metropolitan Study Club, which was formed and is sponsored by the board. This club proceeds entirely under the principle of learning by doing; in other words, no papers are presented except by members of the club, many of whom for the first time have taken up Masonic study. In respect to those papers covering Masonic history in America, and particularly in New York, we feel that here is another medium making very positive contributions to this new movement in the study of Masonry's historical backgrounds.

And while the Board of General Activities has sponsored these influences toward a revived and a new kind of interest in Masonic history, the American Lodge of Research, in New York, has approached the subject of pure research from a parallel point of view. Although through the methods of scientific research it has delved more deeply into subjects under study, yet at the same time its methods of presentation have attempted to get away from the conventional, and too often static, forms—and sought to make its themes vivid and real by bringing out the impact of personality and character upon conditions, events being shaped thereby. A point stressed in the very first paper presented before the lodge by its secretary, R. W. Richardson Wright, gives us the clue:

One of the grave mistakes made by many Masonic historians in the past is that they considered Masonry an isolated phenomenon. Vast quantities of this purely institutional history have been written. It is necessary and has its place, but one soon realizes, on reading such pages, how futile it is always to separate the Craft from contemporary events and tendencies, although at first glance they may appear unrelated to it. Just as no man lives unto himself, so no institution lives unto itself. To this rule Masonry offers no exception. The course of its history is never a solitary by-path. It is impossible to tread the Masonic way without occasionally coming onto the highroad of contemporary progress or retrogression.

And R. W. Brother Wright, in adducing examples, says: "To illustrate this high road by-path approach to



Masonic study, I have chosen several different and unrelated topics in American history—the raising of seafaring men in ancient times, coinage confusion, the Society of the Cincinnati, doctors among early Masons, the rise of temperance in Lodges and of women's rights, the Know-Nothing Party, Border Ruffians and other political secret societies. Some of them show the effect of Masonry on the times and some of the effect of the times on Masonry."

With this philosophy of history coloring the entire effort of the Lodge of Research, it is little wonder that it has been acclaimed by the entire world of Masonic study, and that its papers read less like learned treatises than romantic excursions into a world of fascinating men and women. The late R. W. Frederick B. Robinson, who was senior warden of the lodge from its formation down to his untimely death, presented a paper that must remain a classic in the literature of Masonic research. In his paper, R. W. Brother Robinson emphasized the need in stressing the utmost necessity of checking all Masonic data, and by the most scientific methods possible, but adds:

Not only is the determination of historical fact difficult because of the intellectual qualifications and interests of people who make the record, but the inference of cause and effect and the appreciation of great trends is no easy matter. The chemist can work in a laboratory with his elements and compounds and, with complete control over every ingredient which enters his test tubes, beakers and caldrons, determine the qualitative and quantitative effect of each. He can use the logical methods of agreement and difference or the joint method of both, and above all he can use the experimental method par excellence, the method of residues. All these factors are under control. He can determine all his own conditions and reach very accurate conclusions. Certainly he can know the possible margins of error arising from his method and the calibration of his instruments. But human beings who are the makers of history cannot be so controlled. They can merely be observed in action. The method of inductive inference to be used is that of concomitant variations. It is not an easy method to employ. It cannot readily detect hidden or undiscovered causes. Its use in astronomy to determine the influence of heavenly bodies upon each other is fairly satisfactory, for the movements of those bodies are reasonably uniform or regular. How

much more difficult to tell which of many eccentric and idiosyncratic human influences varied so as to bring about this or that event and series of events in the affairs of mankind! The historian must not only be a painstaking and accurate observer, he must have great insight into human nature.

It can be no small wonder that in the entire field of Masonic literature nothing is more engrossing, equally to the layman as to the scholar, than the Transactions of the American Lodge of Research.

Lastly, we come to the contribution made by the increasing practice of New York Lodges of celebrating anniversaries on fitting occasions. Reflecting the rapid growth of Masonry in the 1850's and 1860's is the increasing number of New York Lodges holding 75th Anniversary celebrations. The Master of every such Lodge makes of the anniversary an opportunity to familiarize his readers with the people and events of an early day. Minute books are scrutinized, and early records are found in the grand secretary's office and in the Grand Lodge Library. Old histories of the period are searched for biographical material that might reflect the personality and character of men who figured in the foundation of the Lodge. Many of these Lodges have issued bound histories of the intervening years, and a number, as part of the program, have presented certain dramatic and picturesque incidents in the form of tableaux and dramatic sketches. And in addition to these, many Lodges have celebrated 90th Anniversaries, while even more have celebrated their Golden and Silver Anniversaries, and carried on these same procedures.

The popularity of all these forms of presentation of dramatic incidents and interesting personalities in the history of the Lodge is attested by filled Lodge rooms.

To the foregoing we may also cite the increasing number of District Deputy Grand Masters who on the occasion of their visit to the various Lodges under their charge base their address entirely upon the history of the particular Lodge. And Brothers of the Lodges have testified to us that these talks have made an unusually deep impression upon them.

The observations set forth in the preceding paragraphs seem to us to show, we repeat, that Masons, meaning rank and file Masons, are interested in Masonic history, provided it is set before them in a form that gives history a meaning—having as its material the lives and personalities, and the character of the men who have gone to make up Masonry, and those events that have been shaped by them.

## Dawn

### THE ARAB'S SALUTATION

Look to this day, for it is life,  
The very life of life.  
In its brief course lie all the  
Verities and realities of our existence.  
The glory of conquest,  
The splendor of beauty.  
For yesterday is but a dream

And tomorrow is only a vision;  
But each day, well lived,  
Makes every yesterday a dream of happiness.  
And every tomorrow a vision of hope.  
Look well, therefore, to this day.  
Such is the salutation of the dawn.

—Anon.

## GREAT PRIVILEGES

By N. W. J. HAYDON, Toronto, Canada

In grateful memory of Charles H. Hobson, P.M., Wn. North Lodge, Lowell, Mass. Friend, Employer, and Faithful Brother.

Bro. Haydon writes:

Toronto, (6) Canada  
November 24/42

Dear Brother Moorhouse,

I note you have substituted a new cut of your face, in your monthly Symposium, for that with which your readers had become familiar. Well, I regret the necessity for the change, but am sure it was due more to the previous cut becoming too worn, rather than the internal effects of time on your mind and capacity for carrying on your good work. Still, you do look somewhat more mellow and understanding of human frailties, than the up and coming gentleman in a wing collar and aggressive moustache, of twenty-five years ago!

May you long continue to be so.

Last year my very good friend and Wor. Brother, Charles Hobson died, aged eighty-two, and I have wanted ever since to pay some tribute to his fraternal qualities. He took me into his office, and initiated me into his Lodge, and opened my eyes to the great possibilities that lie behind, or beneath, the surface of Masonic ritual and associations. Our friendship lasted after I left Lowell, in 1899, and came to live in Boston, and then in this city; there was exchange of letters and the rare visit to his home and family, with whom I became on intimate terms.

A recent request to write a short paper on Masonic privileges, afforded me opportunity to revive his memory; that is why I am sending you a copy which, I hope, you will find worthy your pages, and that you will kindly add, beneath its title, the few lines on the accompanying slip.

My initiation in 1896, was the year your Past G.M., Arthur Prince, was J.W. of the lodge; he should be able to concur in what I have written.

Wishing you continued health and prosperity

I remain yours sincerely

N. W. J. HAYDON.

In the course of our Masonic experiences we hear this word "privileges" on various occasions. Even as an applicant for admission we have to explain our reasons for hoping to obtain a knowledge of the Mysteries and Privileges of Ancient Freemasonry.

These being satisfactory, and our request being granted—in some measure—we again find ourselves required to give our reasons for hoping to obtain further privileges in our new associations.

This test is even more personal than the former, because it involves an estimate of our capacity to show a suitable reaction to instruction already given. If we fail to show such capacity further advancement may be—and should be—denied; sometimes this happens!

Assuming, however, average intelligence in reception

and diligence in action, the barriers are removed and More Light is provided with, of course, additional responsibilities.

This, early in our Masonic career—if not previously in other groupings—we learn that privileges and duties are ethically inseparable. Any misguided attempts to enjoy the first, while evading the second, lead inevitably to tragedies, both personal and communal.

These lessons being well implanted, we approach once more that entrance, symbolic of our inner state, requesting yet further privileges and offering proofs of suitable preparation. These being accepted and appropriate action resulting, become entitled to demand the last and greatest test of our ability to receive and endure the privilege of instruction in the final mystery of human life. This test requires a mind moulded by Virtue and Science for, lacking such inner strength, our human frailty would be likely to collapse under the effect of outer appearances.

All these tests and gifts may, perhaps, not be considered additional privileges, since they indicate personal elements. Human nature is often ungrateful and to have one's consciousness awakened to qualities and powers which are within ourselves, but had remained unrecognized because they were dormant, would not seem—to many Brethren—equivalent to powers conferred from some outer source.

But the Craft does not thus limit its privileges, even though it does not make a Christmas Tree of itself, but requires them to be gained by merit and ability, as individual capacities and tendencies may serve. It may safely be said that, while the outer privileges of association—in some intimacy—with a new group of men of diverse qualities, capacities and outlooks on life, has per se a formative effect on oneself, the inner growth from such experiences requires a considerable perspective in time before it can be seen, measured, and valued.

Take Friendship for example; as a general rule, the better it is the slower it grows. Its value is readily admitted; it is eagerly desired by most men; many attempts are made to foster its growth by artificial methods, some of them meretricious and a source of disappointment, if not distasteful to us.

But even a few years' regular attendance at lodge will reward us with the discovery of certain affinities; "like calls to like" and the psychological effects of such attraction is seen in the blossoming of Friendship, even amongst men of the reserved type. As Anderson put it, in his famous Constitution: "Masonry becomes the Center of Union and the Mean of conciliating true Friendship among Persons that must else have remained at a perpetual Distance."

In the realm of Religion—not theology—with its background and foundation in an esoteric and mystic quest, the circumstances of our ceremonials are of value as suggestions toward that direct communion with the best we can think of. Such titles as Great Architect,



Grand Geometrician, with their implications of plan, foresight, composition, and combination, on a cosmic scale, find reflections in the thoughtful mind, which slowly make one aware of that Gnosis so highly valued by saints-in-making, even if they are not immediately aware of such an outlook and would blush to admit it.

Along educational lines, one must admit, our Masonic privileges are vastly limited today compared with those available to Brethren of the 18th and early 19th centuries, when our ritual was a-building. Operative secrets, valuable as they were—and are—to the working mason, had become useful only as allegories and symbols to the new organization. Consequently, they also became mere archaisms, which have been greatly reduced from their appropriate settings by brethren in authority, whose desire to “improve the ritual” was much greater than their understanding thereof.

Education beyond the “Three Rs” was then largely the privilege of the wealthy, and the works of Preston—in his “Illustrations of Masonry”; of Hutchinson—in his “Spirit of Masonry”; augmented by the prolific pen of Dr. Oliver, are monuments to their efforts to make education a real privilege for their Brethren in Freemasonry. But, today, the design of our Past Masters jewel is taught in our public schools, and our high

school pupils would laugh at the memnonic formula with which the “Fellow of the Craft” concealed the secret of making his most valued tool, the Square.

The Craft, however, still provides a wide field of research at all who wish to understand its Mysteries, and are willing to labor therein. In ranks and dignities one may occupy the highest seats of honor but only for a limited period. Always the occupant becomes “Past” so and so, and must see his duties carried on by others, who may—but often do not—continue his efforts. In this field there are no such limits; its privileges may be enjoyed as long as the mind is alert and the interest unabated. One of our poets has happily expressed this truth, and I will close with a quotation:

O happy is the man who hears  
Instruction's warning voice,  
And who celestial Wisdom makes  
His early, only, choice.

According as her labors rise  
So her rewards increase;  
Her ways are ways of pleasantness,  
And all her paths are peace.

## THE THIRTY-THIRD DEGREE: The Where and How

By SAMUEL HARRISON BAYNARD, JR., 33°  
Grand Secretary General

There is an unfortunate and totally unreasonable misunderstanding of why and how the thirty-third degree is conferred in the Northern Masonic Jurisdiction of the U.S.A.

This misunderstanding is not limited to those who have not been received into Scottish Rite Freemasonry, but is strangely prevalent among members of the rite many of whom already have received the degree, and even some of those who, in past years, have sat in active membership have demonstrated that they labored under, at least, a partial misunderstanding.

### THE WHY

The credit for a nomination for the degree is based upon “work done”—not work done by any individual or work done by a particular body or set of bodies in a particular valley—but work done throughout a state, or as we term it, a “district.”

The credit goes to the district as a whole, and is based on the number of brethren who have been initiated into the 14° in that district—one credit for each one hundred Grand Elect Masons “made in its jurisdiction, without reference to the lodge in which they have been made.”

In theory, it is not because someone portrays character, or recites ritual, or presides over a body in a creditable manner, or because he brings into the lodge a bundle of petitions, that the degree is conferred upon him. It is not in repayment for services rendered, or a reward for work he has done, or to honor the individual that the nomination is made and the election is had.

It is the act of the supreme council reaching down into the subordinate body to pick out a man of its own choice, not so much for what he has done in the past as for what it expects of him in the future. It is its method of self-perpetuation.

True, it is generally what one has done in Freemasonry, in his civic or professional life, or in state or national affairs that puts the spotlight upon him when the time comes to choose a brother for the thirty-third degree. What one has done is the best standard by which to predict what he will do.

### THE HOW

The supreme council is composed of active, emeritus, past active and honorary members all of whom have received the thirty-third degree. The active members are the governing group. Others have voice but, generally speaking, no vote. Each district in the jurisdiction has from two to five active members but they do not sit in the supreme council as representatives of their particular district. *They are active members of the supreme council for the particular district and not active members of the district in the supreme council.* One of the active members for each district is chosen deputy of the supreme council for that district, and he is its responsible agent in that district.

It is the duty of each active member to learn of conditions existing in Scottish Rite Freemasonry throughout the district for which he is elected. It is particularly the duty of the deputy to know these conditions. A part of this duty is to learn to know the men of the

district who could be of the greatest benefit to the supreme council and to present their names to the council for its consideration.

When an active member places in nomination the names of Sublime Princes of the Royal Secret of his district it is essential that he know all about his nominees as the other active members in casting their ballots rely upon his knowledge. It is particularly necessary under present conditions when within twenty-four hours of the nominations, the ballot is spread on from seventy to one hundred or more candidates, and no inquiry outside of the active membership is permitted.

### THEORY AND PRACTICE

That is the theory.

However, customs have arisen in past years that have almost attained the rank of fixed rules. In some districts books are kept allocating to the respective valleys the credit for nominations according to the one for one hundred rate, in direct opposition to the constitutional provision “without reference to the lodge in which they were made.” As a result the supreme council is deprived of the services of one or more outstanding

brethren in these district because credits due the district have been split up into fractional credits allocated to different valleys in the district.

In other districts the officers of subordinate bodies are in the habit of recommending certain of their own members for nomination and going to the extent of demanding “representation” for their valley. The result of this is often that some brother who may or may not be active in his own local valley but who would be of inestimable value to the supreme council is sidetracked because someone far less capable is for the moment on the crest of the wave of popularity in some other valley and the demand for “representation” is so insistent that it is given attention by the deputy or his active associates.

Thus it is plainly obvious that in both the “Why” and the “How” the practical application has overcome the theory in many cases to the great detriment of the supreme council.

It seems to be about time for us to come out of the clouds and once more get our feet on solid ground.

## LEADERSHIP

English Freemasonry stands today on the eve of a new era. A new chapter in its long and honorable annals is to open shortly with the election of a new leader to guide its destinies during the coming years.

Upon him are to rest responsibilities of a magnitude such as, never before, his predecessors have been called to face or solve. They will demand, in constantly increasing measure, the highest qualities of statesmanship, keen perception of judgment and all the best attributes of a man of vision, for no longer is the surface of the road of even smoothness and the easy up-grade upon which we have travelled. Many and unexpected are the obstacles with which it may be strewn. It is flanked on the one side by the gentle and delusive slope which leads to boglands and the quicksands of inaction and easy aloofness, and on the other the steep escarpment of world-reforms and re-construction which bar the way to the summit which must be reached. There is no middle road and the course to safety demands steersmanship and resolute courage in its planning.

Fortunate, indeed, in the highest degree has been Freemasonry in its hours of need as proves the long list of its able leaders who have arisen in the past to take over the helm when the pilot had gone and brought the ship safely into port. Dark as has seemed the present hour, and deep the distress brought so unexpectedly by the recent tragic loss of one in whom Freemasonry had reposed its highest hopes and found fresh incentive for its future, yet are the clouds fringed with the silver lining which betokens the sunrays which once again will disperse them and bring meridian splendor to the sky.

With renewed hopes and fresh resolves all will rally

to the new pilot in whom they are centered and symbolized, in the confidence and knowledge bestowed by his past leadership, and deep in their heart, with gratitude and relief, pray the Great Architect that he may long be spared in his high and trusted position.

Great events are before us, let us face them as we ought both as Masons and citizens of the World actuated by the highest principles of brotherly understanding of the many problems which must be solved and in which we must share, as well as their risks.

These times demand men of action and of vision, not idle dreamers of empty ideologies or utopian philosophies. Let us practice what we preach, and by precept and example, under the stimulus of our new leader, truly “*convince mankind of the happy and beneficial effects of our ancient and honorable institution*” in order to hasten the day of its widest recognition.

At no time in its long history as the present, has there been offered such a challenge to Freemasonry and its teachings. Let us play our part in the light of those ideals, guided by the love of truth, the spirit of fairness to all and the enlightened toleration which are among the most precious and enduring foundations of our Masonic heritage.

With loyalty pledged anew to our leader, whoever he may be, and unswerving devotion to our ideals, let us go forward, trusting in the Giver of all blessings to bestow upon him wisdom and strength in his great task of raising to even higher prestige in the eyes of the popular world our beloved Craft.—*The Freemason's Chronicle (England)*.





### SCOTTISH RITE

Cortland (N. Y.) Lodge of Perfection celebrated its fortieth anniversary on October 21. Delegations were present from the Binghamton, Ithaca, and Syracuse bodies of the Rite. Ill. Herbert C. Yeckel, 33°, Commander-in-Chief of Central City Consistory, gave an inspiring address, stressing our patriotic duty to our country and the principles for which it stands. A gift from the Lodge was presented to Bro. Thomas K. Norris, 32°, the only remaining Charter Member.

At Fargo, North Dakota, the Masonic Temple is now a Masonic Service Center. More than 1000 officer candidates are enrolled in the recently organized School of Army Administration at the Agricultural College.

Lake Erie Consistory, Cleveland, Ohio, closed the Fall Reunion with a class of 362 candidates. There were a number of family groups, fathers and sons, but there was one unusual, if not unique, combination. There were three generations of one family among the initiates, Edward Henry Green, born in 1863; Howard Henry Green, born in 1891; and Hansen Edward Green, born in 1915.

On November 20, two hundred men gathered for a Masonic dinner at the Turk's Head Club in Providence, R. I. No Scottish Rite member could attend unless he brought with him a prospective member. The meeting was made possible by the enthusiastic leadership of Ill. William L. Sweet, 33°, Deputy for Rhode Island with the co-operation of his colleague in the Active membership of the Supreme Council, Ill. Norris G. Abbott, 33°, and the officers of the Scottish Rite bodies. The Grand Prior of the Supreme Council was the guest-speaker.

The presentation of the 15°, on Friday, November 27, was made the occasion for a rally of all Scottish Rite Freemasons in the Valley of Camden, N. J. The Sovereign Prince, Arthur P. Johnson, 33°, was in charge. More than 400 were present, a remarkable showing when gas rationing and the proximity of this gathering to the Thanksgiving holiday are considered. Ill. M. H. Lichliter, 33°, Grand Prior of the Supreme Council, spoke on "The 15° in the Life of Today." He was introduced by Ill. Frank C. Sayrs, 33°, Deputy for New Jersey, whose membership is in this Valley.

The Scottish Rite Bodies of New York City held a New Year's Day Reception on January 1, 1943, in the Grand Lodge Room. All Master Masons were invited and the occasion afforded a timely opportunity for the renewal of old friendships and a brotherly exchange of good cheer.

A one-day reunion was held on November 18 in the Valley of Harrisburg, Pennsylvania. On account of the unusually large number of candidates, the meeting was held in the State Theatre. Ill. Scott S. Leiby, 33°, Commander-in-Chief, and Active Member of the Supreme Council for Pennsylvania, in expressing regret that many of the usual social features had to be laid aside, said with great clarity and force: "We are passing through a most unusual period in our nation's history, and we as free men and Freemasons, should find the keenest satisfaction and gratification in submitting ourselves, with all that we have and are, to the service of the government. This is a contest to preserve free institutions and to secure for free men a way of life that shall not be overshadowed by the scepter of a dictator or the domination of a tyrannical power."

Pittsburgh, Pennsylvania. A most attractive and artistic program was issued for the 90th annual reunion of the Scottish Rite bodies in November. The Roll of Honor carries the names of approximately 200 members who are serving in the armed forces of the nation. Introducing this impressive list is an excerpt from the last public address of the late Ill. George Wilkins Guthrie, 33°, delivered on March 7, 1917, at Yokohama, Japan: "God grant that Americans' love of truth, justice, liberty and humanity may still be with us to inspire and guide us; that this flag and all that it stands for—justice and freedom of the seas—may be undestroyed, and that we too, if the day ever comes, may be willing to sacrifice all and to die if need be so, that the flag may never be impaired."

### SCOTTISH RITE

Ill. Lachlan M. MacDonald, 33°, of Bryan, Ohio, was recently elected Grand Commander of the Grand Commandery of Knights Templar of Ohio. Ill. Bro. MacDonald is very active in the Valley

of Toledo and is an ardent supporter of the Ohio Masonic Home at Springfield.

On November 30, the Sovereign Grand Commander, Ill. Melvin M. Johnson, 33°, and Mrs. Johnson gave a dinner at the Algonquin Club in Boston in honor of Dr. and Mrs. McIllyar H. Lichliter. The Active Members of the Supreme Council for Massachusetts and the officers of the Scottish Rite bodies in the Valley of Boston joined in extending a cordial welcome to Ill. Bro. Lichliter and his wife.

Ill. Louis A. Kunzig, 33°, Brigadier General of the United States Army and Commandant of Camp Blanding, was a recent guest of honor at the dinner of the Jacksonville Rotary Club. Gen. Kunzig is a native of Pennsylvania, a graduate of West Point in the same class with Generals MacArthur, U. S. Grant, III, and Julian F. Schley. He has a most distinguished record of service, ranging from Alaska to the Philippines, from Minnesota to the Mexican border, and from the state of Washington to Florida. He has three sons, graduates of West Point, all of whom are now in the service. Ill. Bro. Kunzig is a member of the Detroit Scottish Rite bodies.

Additional honors have come to Ill. Herbert N. Laflin, 33°, Active for Wisconsin. On November 23 his brethren joined with him in commemorating his 50th anniversary as a Mason. Ill. Bro. Laflin vividly recalls the conferring of the Master Mason's degree. He was a freshman at the University of Wisconsin at the time. His father and grandfather assisted in the ceremony.

Bro. Karel Hudec, Consul General of the Czechoslovak Republic, and an outstanding Mason, reports, with deep regret, the closing of Charles University at Prague after 591 years of cultural service. One hundred and fifty students were executed because of their democratic convictions and 1500 were herded into concentration camps. This has only hardened the resistance of the Czech people. Universities may be closed and teachers silenced by the German barbarians, but Bro. Hudec assures us that thought remains free and the traditions of freedom have not been uprooted. When the terror passes, Czechoslovakia will rise again, and Charles University will reopen its doors.

Ill. Andrew D. Agnew, 33°, Deputy

for Wisconsin, received felicitations from all his brethren of the Supreme Council on the occasion of a recent birthday. It is not necessary to specify which birthday, for we do not count a man's years until there is nothing more to count, and this is very definitely not true of this distinguished Mason.

Ill. Lloyd E. Roulet, 33°, has been elected Maqor of Toledo, Ohio. The city has a City Manager who is responsible for administrative details, but the Mayor, as president of the City Council, has a significant part to play in all matters of policy, and represents the city officially on all public occasions.

### THE "ARMY PLAN"

There are rumors in some quarters that members of the armed forces may obtain the degrees of our Rite according to a so-called "Army Plan"—that is without payment of the established fees. When this matter is under discussion in any given State, it is usually said that this "Army Plan" is actually operative in some other State.

Not to our knowledge! Let it be definitely understood that this is not permitted, and that no person, or class of persons, is exempt from the constitutional provisions. With the exception of the fact that soldiers, sailors, and others in government service may apply for the degrees in communities where they are officially stationed for the time being, there is no distinction between them and other applicants.

Each candidate must pay the established fees; each must receive, in full ceremonial form, the same minimum number of degrees. The disastrous effects of communicating the degrees of the Rite by wholesale will never be permitted again by those who remember what happened when this was once tried.

Dues, in Scottish Rite bodies, cannot be remitted to any class of members, either because of age, profession, business or official station. The Constitutions expressly provide that each subordinate body must charge its members dues, and with a definite minimum.

There is no constitutional authority for the remission of any dues. By practice and common consent, it has become the common law of the Rite that dues may and should be remitted in individual cases where the member's circumstances are such that he cannot pay. This is an individual, personal matter.

There is no authority whatever for remitting a member's dues merely because he is a member of the armed forces of the United States. Nor would such a general policy be welcomed, for the men in the service are able to pay these small amounts and they would resent being "pauperized." The motive which

suggests remission of their dues is worthy and patriotic, but the practice is not to be encouraged. The subordinate bodies to which these men belong cannot carry on without revenue, and the remission of dues should be invoked only in individual cases of necessity.

MELVIN M. JOHNSON,  
A.A.S.R., N.H.J.  
Sovereign Grand Commander.

### DISTRICT OF COLUMBIA

The recent election of officers in the Grand Lodge of the District of Columbia resulted in the election of Carl H. Claudy, 33°, Grand Master, with the others advancing in line. Charles E. Baldwin, 32°, K.C.C.H., was re-elected Grand Treasurer and J. Claude Keiper, 33°, Grand Secretary. The new officer in line is Marvin E. Fowler, 32°, K.C.C.H., Junior Grand Steward.

### CENSORSHIP

The Office of Censorship of the United States Government has called attention to the necessity of being very careful in publishing the names of Scottish Rite Masons in the armed forces so that there will be no possibility of giving any information that might be damaging or harmful to our men in service and to our country.

In listing the names of those members of the Scottish Rite who are in the armed forces, give only the name, rank or grade, and arm of the service, omitting the identification of the units or ships. For example—Capt. William Henderson, USN; Ensign Peter Williams, USCG; Private John Jones, USA; Col. Timothy Gray, NTSMC.

In addressing communications to anyone in the service overseas, send such letters in care of the Postmaster at Seattle, Wash., San Francisco, Calif., or New York, N. Y., depending upon the part of the world to which such letters are going, but do not give the name of any country or territory outside of the United States, or names of ships, or troop units.

### IRELAND

Lieut. Gen. Sir George Mackenzie Franks, Knight Commander of the Order of the Bath, has been appointed Representative of the Supreme Council, 33°, Southern Jurisdiction, U.S.A., near the Supreme Council of Ireland.

### WISCONSIN

Herbert N. Laflin, 33°, an Active Member for Wisconsin of the Northern Supreme Council, was presented with a certificate of Fifty-year Membership at the annual Past Master's night of Lafayette Lodge in Milwaukee, Wis. He is also a Past Master of Lafayette Lodge and actually began his membership fifty-two

years ago, while he was a student in the university.

### SUDETEN GERMANS IN CANADA

The Province of Saskatchewan in Canada has 1,400 Sudeten Germans in one group, who migrated there prior to the outbreak of hostilities in Europe and, from all accounts, have proved law-abiding residents and loyal to the Canadian Government.

In Czechoslovakia, before those brave people were overrun by Hitler's hordes, the Grand Lodge "Lessing zu den Drei Ringen" was composed of Masons of German descent. Czechoslovakian officials have said that they were completely loyal to the country of their adoption.

### TEXAS

At the December session of the Grand Lodge of Texas, State Senator Rogers Kelley, an army lieutenant, was elected grand master, and among the appointments which he made was that of James C. Jones, of Dallas, to be grand senior deacon. Mr. Jones is a 33d degree Mason and Deputy in Texas of the Scottish Rite, Supreme Council, 33°, Southern Jurisdiction.

### TENNESSEE

Two years ago the Grand Lodge of Tennessee sold its Masonic Home to the State of Tennessee and it is now a hospital for tubercular patients. The Masonic wards are taken care of in their respective homes and communities by the Board of Control of the Masonic Widows' and Orphans' Home and this plan has worked out very satisfactorily for all concerned. In 1942, the Board looked after and provided for 376 elderly Masons, wives or widows, and boys and girls.

### UNUSUAL HONOR

When Detroit (Mich.) Commandery No. 1 of Knights Templar held a testimonial dinner for Grand Commander Albert B. Lowrie, who is a past commander of that body, an interesting address was given by Governor John W. Bricker, of Ohio, 33d degree active member of the Northern Supreme Council. He was then presented with a beautiful scroll certifying his election to honorary membership in Detroit Commandery.

### TRIBUTE

Riley R. Morgan, good Mason of North Dakota, editor of the *Walsh County Record*, published an article concerning his son who was killed in action in the Far Pacific. After telling of the events in his life he ended with the following:

"Thus ends the story of this typical American boy. It might be written about millions of other boys who are



now fighting for righteousness throughout the world.

"The sacrifice he and others have made, and others will make, place upon us a heavy responsibility which we dare not shirk. Every American must realize now that we cannot live unto ourselves alone. There rests upon us the sacred obligation to see to it that the world is not again plunged into the hell of war at the instigation of one man or one nation. We owe it to them to see to it that America becomes so strong and is kept so strong that she, and other peaceful nations, can put down the threat of war in its incipency wherever it may arise. Then we must have the courage and the vision to use that strength to see to it that never again shall a fanatical Hitler, a swash-buckling Mussolini, or a treacherous Jap raise his hideous head in this world. If we do less we shall not have kept faith with them.

"And so, my son, hail and farewell. You lived abundantly, you fought valiantly, you kept the faith, you died bravely, you gave your life that we who live may enjoy the blessings of freedom, democracy, individual liberty, and the American way of life. No man can give more.

"God bless you for the precious memories you have left us."

#### APRON

A leathern Masonic apron owned and worn, more than a century ago, by Dr. Phillip Mason, one of Indiana's Masonic pioneers, is the proud possession of Warren Lodge No. 15, of Connersville, Ind. Doctor Mason was one of the charter members of Warren Lodge and a man of many diverse interests, as was not uncommon in remote communities of the early days, where necessity forced men into a multiplicity of activities. He has credited with being, in addition to a physician, a businessman, a mill operator, an innkeeper, a storekeeper, cabinetmaker and farmer.

Warren Lodge is named after Gen. Joseph Warren of Revolutionary fame, who fell at the battle of Bunker Hill. He was also Grand Master of Massachusetts. This lodge now occupies "Elmhurst," also known as "The White House of Indiana," which for many years belonged to the late Hon. James N. Huston, 32°, who was one of President Benjamin Harrison's campaign managers and Treasurer of the United States in his administration. "Elmhurst" served as the summer residence of President and Mrs. Harrison, during its ownership by Mr. Huston. It also housed Henry Clay as a guest, and is said to have figured in the "underground railway" during the slavery agitation.

#### SOUTH PACIFIC

Liberty Lodge No. 959 of Utica, N. Y., has received a letter from one of its members who is somewhere in the South Pacific. He tells of having been the speaker at the first Masonic meeting ever held there, the location being a military secret. Twenty-eight Masons were present, representing twenty-eight lodges and twenty-one grand lodges, several past masters being among them. It is not thought likely that any attempt will be made to procure a charter, due to transitory conditions prevailing.

#### FLORIDA

The Scottish Rite is rather well represented in the official line of the Grand Lodge of Florida, as follows: Grand Master George T. Taylor, 32°, K.C.C.H.; Deputy Grand Master Fred B. Noble, 32°, K.C.C.H.; Grand Treasurer George Fish, 32°, K.C.C.H.; Grand Orator James Donn, 33°, Deputy of the Supreme Council; Grand Marshal Frank O'Berry, 33°; Grand Senior Deacon Frank H. Thompson, 33°; District Deputy Grand Master Stanley C. Minshall, 32°, K.C.C.H.; Grand Instructor A. W. Connor, 33°.

#### DR. WM. R. BARSS

Funeral services were held at the First Baptist Church in Arlington, Mass., for Dr. William R. Barss, 58, of 138 Scott road, Belmont, acoustical engineer and physicist, who died Jan. 20 at his home in Belmont, Mass.

Dr. Barss was the designer of the famous Memorial Shell on the Esplanade on the Charles river basin in Boston, and as the acoustical expert in the firm of Barss, Knobel and Clark designed many similar structures in New England.

Born in Barss Corner, Nova Scotia, he attended Pictou Academy and Acadia University in Nova Scotia, the University of Toronto, Yale and Yale Graduate School, where he received a Ph.D. degree in physics. He was a member of Phi Beta Kappa and Sigma Psi.

After graduation he taught at Massachusetts Institute of Technology, resigning 15 years ago.

He was an active Freemason and director of education for the Grand Lodge of Masons, as well as superintendent of the Masonic Temple, 51 Boylston St., Boston, and was known to thousands who frequent that building.

He leaves his widow, Emma Barss, and a son, Murray Barss, both of Belmont.

#### APPRECIATES "CRAFTSMAN"

That THE CRAFTSMAN is appreciated by men in the service is evident by letters received. One just arrived from a

lieutenant in the Air Corps stationed at San Antonio, Texas, saying, "I enjoy this magazine very much and am greatly indebted to Columbian Lodge for sending it to me."

Here is a hint to masters of lodges and others to remember their Masonic friends in the service by taking advantage of the special offer on the back cover of this issue to mail THE CRAFTSMAN for a year to any member of the armed force anywhere at one-half the regular subscription rates.

#### PHYSICAL QUALIFICATIONS

The Gothic Constitutions prescribe that a candidate for Freemasonry "must be without blemish, and have full and proper use of his limbs." The Charges of 1722 say "that he must have no maim or defect in his body." However, some Masonic jurists and Grand Masters shy at this provision. Melvin M. Johnson, Past Grand Master of Massachusetts, says:

"Massachusetts was one of the earliest Grand Lodges to wake up to the fact that there is no place in Freemasonry for the 'Perfect Youth' requirement of Operative Masonry. There was reason why the Operatives should have a rule requiring physical perfection. But Freemasonry is concerned with moral and not material qualifications. So long as a candidate can comply with the requirements of the ritual (even though by artificial means and in an awkward manner) there is no reason, sensible or sentimental, why he should be excluded from Speculative Freemasonry, if he is mentally and morally a man fully worthy, because perchance he has a hare lip or has lost a toe. A few American jurisdictions still insist upon this doctrine of physical perfection, absurd as it is when applied to modern Speculative Freemasonry. Even those jurisdictions would like a candidate whose appendix, gall-bladder and kidneys had been excised, but would refuse him if he lacked a little finger. April 17, 1932, a blind man was made a Mason in a London Lodge."

#### THE TIDE TURNS IN N.M.J.

Sovereign Grand Commander Johnson, in his Allocution, reported an encouraging gain in membership after a number of years of losses. Looking backward, these losses in 1938 were approximately 10,000; in 1939, 6000; in 1940, 4000; in 1941, 900. They were due to the effects of the depression and the resultant revision of rolls.

Now the tide turns. The total membership this year is 209,127 Grand Elect Masons, a net gain of 1,136. The general summary will be of interest:

While the event met with a major misfortune in the absence of M. W. Charles H. Johnson, grand secretary of the M. W. Grand Lodge of New York, the principal speaker previously scheduled, the entire program was carried through with great success.

Major Albion Van Vleck, director general of the board of directors of the Masonic and Naval armed services, took the place on the program assigned to M. W. Bro. Johnson and gave an impressive and factual address on the Masonic work in progress in his office and about the country.

The event was presided over by David H. Hartlett, past master of Meridian Lodge, No. 77.

Besides the U. S. Navy officers of commissioned, warrant and petty officer ranks there were representatives of the U. S. Army and three officers of the British Royal Navy. Major Van Vleck, the chief speaker, is a retired officer of the U. S. Army, and Major Koenig, of the U. S. Army Reserve, both received deserved tributes along with the large delegation from the U. S. Navy. A wonderful ovation was given the Royal Navy officers. They and their rank, lodge and home residence were Chief Petty Officer John Christie Waldock, E. A., United Service Lodge No. 1428, Portsmouth, Hants, England; Henry James White, master-at-arms, Adams Lodge No. 158, Sheerness, Kent, England and Charles Wm. Ellman master-at-arms, United Service Lodge No. 1428, of Portsmouth, Hants, England.

Chief Yeoman Richards was introduced by Howard J. Martindale, past master of Meridian Lodge, and the related activities of Lodge No. 1118 were forcefully described by Bro. Richards. In token of Meridian Lodge's pride, esteem and brotherly affection for Bro. Richards, he was presented a handsome desk set suitably inscribed. The presentation speech was made by Morris Cherniack.

On Sunday morning before 11 o'clock all the guests, their hosts and other Master Masons assembled at St. Paul's Universalist church for a service dedicated to the Masonic Fraternity and in tribute to the men wearing the uniforms of their country. All marched into the church auditorium to the processional and singing of "Onward Christian Soldiers."

#### ARGENTINE

The receipt of a notice of the 987th regular meeting of Eureka Lodge No. 106 of Buenos Aires, under the Argentine Grand Lodge, indicates its long record. Very interesting papers are presented at their meetings for the benefit of the brethren and, at this November meeting, Brother Samuel Ring read one on "Interpretation of Masonic Symbols,"

while Arthur J. Raines talked on the subject of "Whither Directing Our Course."

The meeting was held at 18:30 o'clock (6:30 p.m.) as later a farce was presented in Prince George's Hall entitled "Are You a Mason?" by Columbia Lodge. The proceeds were given to the Masonic War Relief Fund of London, Eng., and the Masonic War Chest of New York.

#### MARYLAND

The Grand Lodge of Maryland, A. F. & A. M., is sponsoring a series of Masonic talks on "The Spirit of Freemasonry." The first was given in October by Charles G. Reigner, 32°, K.C.C.H., on the subject "Freemasonry and Freedom," the one in November, by Dr. Edgar Cordell Powers, 33°, was on "Freemasonry and the Spiritual Realm," and the one on January 26th by Rabbi Morris S. Lazaron, 33°, on "Freemasonry and the Brotherhood of Man. All were excellent and of great worth to all Master Masons. The remaining address is scheduled for March 16th, and will be given by Charles G. Reigner, on "The Poetry in Freemasonry."

#### SALES TAX STAMPS AID

The members of the Grottos in the State of Ohio collect the sales tax stamps to send them to the Masonic Home and they are then turned into cash. Approximately \$10,000 has thus been realized, which amount will provide many comforts for the guests at the Home. Al Sirat Grotto of Cleveland had contributed the largest amount—\$721.33—at the beginning of July, 1942, and it now reports that "two bushels" of sales tax stamps have been forwarded to the Home.

#### LT. GEN. KENNEY

George Churchill Kenney, awarded the Silver Star for bravery in action and the Distinguished Service Cross by special citation, and recently appointed Lieutenant General in Command of allied air forces in the Southwest Pacific, is a member of Bethesda Lodge, Brighton, Mass.

#### COLORADO

Masonry is very strong in Colorado in both American and Scottish Rites. Nearly every member of the Supreme Court of the state is a Mason.

At the 82nd communication of the Grand Lodge of Colorado the following Scottish Rite Masons were elected to office: Herschel Horn, K.C.C.H., Deputy Grand Master; John R. Clark, K.C.C.H., Senior Grand Warden; Edward C. Hanley, 33°, Grand Treasurer;

Charles A. Patton, 33°, Grand Secretary; Arthur F. Ragatz, K.C.C.H., Grand Chaplain; Grover C. Olinger, 33°, Senior Grand Deacon; Frank D. Allen, 32°, Junior Grand Warden; S. Stuart Krebs, 32°, Grand Marshal; Harry W. Bundy, 33°, Junior Grand Deacon; and C. Wheeler Barnes, 32°, Junior Grand Steward.

At the 68th meeting of the Grand Chapter of Royal Arch Masons the following were elected: Harry W. Bundy, 33°, Grand High Priest; Clyde T. Knuckey, 32°, Grand Scribe; Fred G. Walsen, 33°, Grand Treasurer, and Charles A. Patton, 33°, Grand Secretary.

The 48th session of the Grand Council, Royal and Select Masters, elected William R. Arthur, K.C.C.H., Deputy Grand Master, Charles F. Banzhaf, 32°, Treasurer, and Charles A. Patton, 33°, Secretary.

At the 67th Conclave of the Grand Commandery of Knights Templar the following were elected: William H. Ellis, 32°, Grand Commander; Harry W. Ridgway, K.C.C.H., Grand Treasurer; Charles A. Patton, 33°, Grand Recorder, and Hugh E. Clucas, 32°, Grand Prelate.

#### SOUTH DAKOTA

The Masonic lodges in South Dakota have been very busy with courtesy work. About the first of December there were about twenty requests from lodges in other states to have the degrees conferred in South Dakota upon their candidates.

The Scottish Rite Bodies at Aberdeen recently added five Masters of the Royal Secret to their membership.

#### GEORGIA

The 156th communication of the Grand Lodge of Georgia began on October 27th, in the city of Macon. The report of Grand Master Zach Arnold was well received and showed that he had been diligent throughout the year, as he reported 200 official visitations, including conferences in connection with the duties of his office. The report of the grand secretary showed a net gain of 1,096, and probably a most remarkable thing regarding it was the report

HUBbard 9588 Mrs. Lena Antico

#### ARTS & CRAFTS

Needlepoint. Knitting. Fillet. Italian Cut Work. Scarfs. Hemstitching. Hand Embroidery and Beading Silks. Silk Smocks. Hostess Aprons. Hand Painted Theatrical and Evening Gowns. Original Exclusive Hats. Hand Made Lamp Shades. Imported Evening Gowns and Dresses for all occasions.

Little Building, 80 Boylston Street  
Boston, Massachusetts



107 Lodges of Perfection—Initiates, 8,231. Members, 209,127. 92 Councils of Princes of Jerusalem—Initiates, 8,034. Members, 202,224. 89 Chapters of Rose Croix—Initiates, 8,025. Members, 201,479. 62 Consistories—Initiates, 8,079. Members, 199,716.

There are 9,411 Scottish Rite Masons who have received the 14° who are eager to press on to the 32° as soon as it is possible. Here is a fruitful field for aggressive membership recruiting, not to mention the thousands of Master Masons who, in times like these, need the fellowship and the dramatic inspiration of the Scottish Rite. If all members work together "with one shoulder," to use Bishop Wilson's expressive phrase in his Supreme Council sermon, the report in 1943 will break all records.

#### FUNDAMENTAL PRINCIPLES OF PUBLIC FINANCE

Under the pressure of war demands, the Federal debt is rapidly mounting and is in the neighborhood of 75 billion dollars. It is expected that it may reach at least 200 billion dollars before the conflict is over. The American people are willing and even insistent that the nation should spend whatever is necessary for victory since defeat would likely mean the ruin of our economy and the collapse of all values, as has already been demonstrated in the conquered countries of Europe. The debt capacity of a nation is dependent upon the urgency of commitments, the type of financing and the extent to which the people are willing to sacrifice in order to meet the terms of the obligations.

Because of the vast outpouring of funds during the emergency there are those who hold that when peace comes we should be able to spend as freely for constructive purposes as we now spend for war. There is a vast difference between spending public money for survival and as a means of stimulating business activity. During the 1930's, about 25 billion dollars were appropriated to prime the pump and to create jobs but at the end of the period many millions of persons were still on relief. This spending theory overlooks the fact that government deficits merely provide a short-time stimulus to industry, principally to consumers' goods. But because of the fear and uncertainty that chronic deficits engender, long-term capital is kept in hiding. This does not mean that the government should not provide aid for those in actual need during an emergency. Far from it. But for the Federal Treasury to serve as a source for the financing of the industrial and social needs of the country would be a dangerous policy.

The government does not create income nor wealth but merely serves as an

agency for collection and distribution. Federal funds now being expended on such a colossal scale come from taxes and the proceeds of government loans, upon which interest must be paid to maintain the Federal credit. In other words, this money represents current income or claims upon future income. Net national income produced, according to the United States Department of Commerce, consists of all commodities and services rendered, minus the volume of existing stocks of materials and equipment worn out in the process of production. From this common fund are distributed wages, interest, rents and profits. To finance the war will call for sacrifices from all and the drastic lowering of living standards for some classes of our population. The drain of taxes is so great that many corporations are being compelled to borrow from the public and the banks to meet the Federal levies and to replenish working capital.

It has been said that public debt is as creative as private debt. But there is a

vast difference. Private debt when wisely made is liquidated out of profits while losses are borne by the limited creditors. On the other hand, government debt, with its accumulation of interest charges, constitutes an increasing burden upon business enterprise and upon consumers.

While it is yet too early to determine the amount of fiscal expenditures after the war, it is possible to approximate roughly what the minimum may be. In the event of a 200 billion dollar Federal debt, interest charges would be in the neighborhood of 5 billion dollars. Ordinary expenditures of regular departments of the government, minus interest pay-dollars and prospects for lowering this amount do not appear promising. For defense and international policing, at least five billion dollars should be allowed. These items aggregates 15 billion dollars, and if we add another nine billion dollars for state and local expenditures, we have a grand total of around 24 billion dollars in government costs.

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We shall no doubt be called upon to provide financial aid to Europe and to other war-stricken areas after the hostilities are over. The plans for such reconstruction should not, however, be based upon the theory that we have unlimited resources to spread over the entire world, for if we pursued such a program we might find that in our endeavor to liberate mankind from economic serfdom we have placed ourselves in financial bondage.

Those who maintain that it does not matter how large the national debt becomes, since we owe the money to one another, skim over many practical details and overlook some of the fundamental traits of human nature in their "blueprint" of our future economy. The proposals virtually to guarantee employment and security would seriously undermine personal initiative, which is the basic pillar of our American system. The release of individual energy under a reasonable incentive is the key to our progress. Individuals will work hard and long to provide for themselves and their dependents. But take away personal rewards, when the contribution of individuals is substantially lowered. This has been demonstrated over and over again in the various attempts at collective living.

Destroy personal incentives, then commerce would languish, savings would shrink and capital resources would become stagnant. Such developments would make the government the chief reservoir of credit and capital. All lines of activity would be regimented under government direction, including the allocation of capital to industry, the fixing of prices, the divisions of markets and the like. Carried to its logical conclusion, such a system would have the power of life and death over industry, would determine what lines were to receive credit, what new industries were to be encouraged and what inventions were to be adopted. Eventually it would sterilize progress, jeopardize democracy and imperil our liberties. Self-government would be replaced by the iron rule of bureaucracy, which would perpetuate itself in power.

The public and government officials must have a real sense of responsibility regarding the magnitude of Federal expenditures; otherwise, there may develop

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less and less opposition to public spending but more and more resistance to financing the requirements of the country through taxes. For the natural reaction of a financially hard-pressed people would be that if the nation can carry an unlimited amount of debt, why should they sacrifice and carry an intolerable tax load? The long-term implications of this philosophy are obvious, and it is not too soon to reflect soberly upon the far-reaching consequences of embarking upon such a course.

**All Sorts**

Q.—What were the five principal virtues urged by Confucius?

A.—They were kindness, uprightness, decorum, wisdom and truth.

**IN DAYS OF OLD**

From an old history of England was found the following pertinent but hitherto unknown incident in Masonic history: "At ye battle of Bannockburn in ye year 1314 ye English army succeeded in turning ye Scottish left, but were unable to penetrate ye Scottish rite."

An Englishman was filling out an application for life insurance. His father had been hanged, but he did not like to admit the fact. So when he came to the line "cause of father's death," he wrote the following: "Met his death while taking part in public function, during which the platform on which he was standing gave way beneath him."

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**DESCRIPTIVE**

Expert—An ordinary man a long way from home.

Psychologist—A scholar who expresses something everybody knows in terms no one can understand.

Highbrow—A person educated beyond his intelligence.

Bore—A man who talks about himself when you want to be talked about yourself.

Specialist—One who knows more and more about less and less.

**TITLED**

"Are you a pharmacist?" she asked the young man at the soda fountain.

"No, ma'am," he replied, "I'm a fizzician."

**SAUCY**

Teacher—Can anyone tell me what happened after Napoleon mustered his Army?

Pupil—Yes, sir, he peppered the enemy and took the citadel by assault.

Teacher—Sit down, my lad, I'll have no sauce from you.

**NEWS ITEM**

"After the twenty-eight toasts had been drunk, Churchill and Stalin left the banquet room, and one by one the other guests passed out."

**EXHIBIT A**

Mess Cook—Want yer eggs turned over?

Sailor—Yeah, to the Museum of Natural History.

**SHORT LINES**

Don't let somber black-out curtains get you down. Keep your chintz up.

A strange paradox of war is that the very freedom we're fighting for is hampering our fight.

Constructive criticism is when I criticize *you*; destructive criticism is when *you* criticize *Me*.

One of the four freedoms is freedom from fear. Does Washington mean fear of the voters or of the dictators?

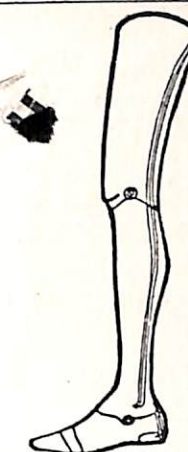
A man just can't get ahead these days. No cuffs on the pants, and, with time payments restricted, no pants on the "cuff."

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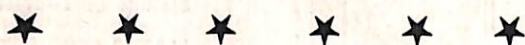


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# To the Freemasons in the Armed Service and Their Friends



A great many Masons are serving in the armed forces of the United States. These men, separated from home ties, seek more and more contacts with family, friends and Masonic fraters. It is the part of plain privilege to see that they get them.

To the relatives of these men it is not necessary to suggest that frequent letters are very welcome at all times, for truly "absence makes the heart grow fonder." Friends, too, can help, not only by writing letters to those in service but in contributing otherwise to their comfort and happiness.

In this connection it is suggested that a subscription to THE MASONIC CRAFTSMAN would be eminently appropriate. Within its columns is much of interest to the Mason, in service and out.

To facilitate the good work the publishers of this journal make this offer:

For one-half the regular price—or for one dollar instead of two—  
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If you are patriotically or Masonically inclined, here is a good way to demonstrate it. Just send one dollar and the name and address of the Masonic soldier or sailor in service you wish to remember, and we'll do the rest.

It is a time to close up the ranks, for added strength lies in unity. Our men, privileged to serve in the greatest enterprise the country has ever dedicated itself to, deserve every possible support and your dollar can help in this way very acceptably.

There are many other demands upon your funds, but this offer, it is believed, will appeal to many to whom the Masonic tie is something more than a phrase and will afford happiness, comfort and enlightenment to brethren in uniform throughout the world.

Write early and act promptly—for time is of the essence.

## THE MASONIC CRAFTSMAN

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